1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

their numbers as rapidly as possible so as to swell their fighting forces and replace losses. Often this desire caused the marriage of youthful couples who themselves were not yet old enough to desire it. At present, however, since warfare is forbidden, the incentive is lacking.

The price of brides in Taghzuth, as well as in other tribes of the Senhaja Sghir, is fixed at seven dollars.

When the identity of the couple has been established by the consent, at least, of their parents, and in most cases by their own unofficial mutual consent, the groom goes to the clerk in order to obtain the necessary papers, one of which is given to the bride. The wedding cannot be held until the price agreed upon and stipulated in the written contract has been paid. This does not frequently cause a serious delay, because if the groom cannot produce the money some other member of his family will do it for him, expecting him to pay it back later in kind or in labor. Boys who have purchased their wives at the expense of an elder brother may live with that brother afterwards until payment has been made, and until they have built or bought houses of their own.

As soon as betrothal is certain, when the papers have been made out and the money paid, the bride is tattooed. The designs have already been discussed under the subject of material culture, and their distribution shown on a map.[1] The tattooing is usually done gratis by an old woman of the bride's *tein* who is adept at the art. If there is no one in the *tein* competent to do this a woman is called in from some other *tein* and is paid for her work.

This operation is done as soon as possible, because it is desirable that the skin should heal before the wedding. On the other hand, families are usually careful not to have their daughters tattooed until there is no chance of having the wedding called off, since to have an unmarried tattooed daughter on their hands would be as shameful as having an untattooed wife.

The date of the wedding is in some regions limited to a certain season of year, and in others is purely voluntary. Among the central tribes of the Rif, and much of the Senhaja, these festive ceremonies take place only in the month of September, when most of the crops are in, and while the grape picking is going on. Grape picking is a season of carnival; the people sleep in the vineyards, and after and between intervals in weddings the men and women go up to the vineyards, where they joke, shout and shoot off guns, and play games; the men wrestle together, and the women and men form sides and throw stones at each other. The whole aspect of the celebration is one of license, although by this I do not wish to imply that there is a definite practice of a license night. It is only natural, however, that this should be the season for weddings, when spirits are running higher than at any other time of the year. September weddings are the rule in Temsaman, northern Beni Ulishk, all of Beni Tuzin except el Azib of Meidhar, Gzennaya, Beni Urriaghel, Beni Amart, all the Senhaja Sghir except Beni Gmil, Beni Koraa, Bu Adl, Khunduktamda, Fenassa, Beni Wenjin, Marnissa, Beni Krama, and Ulad Azam. In the rest of the Rif, Senhaja, and in Ghomara, weddings take place not only in September but also at other times. In some parts of the September area, this arrangement has begun to break down since the war.

As soon as a groom determines when he is to be married, he chooses a number of his friends and schoolmates, usually about twenty, to act as *iuziren*, a word derived from the Arabic *wazir*, with the implication that the groom is a sultan and the chosen friends his

[1] See above, p. 87.